THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (HEBREWS 7: 26).

No. 33. Vol. LXXIX. Thursday, August 16, 1917. Price One Penny.

WHY I AM A "MORMON."

BY PRESIDENT CHARLES W. PENROSE, REPRODUCED FROM *Liahona The Elders' Journal.*

THE term "Mormon," as applied to a religious body, is a misnomer. "Mormonism" is a nickname for a system that embodies the principles and spirit of original Christianity. Mormon was a former inhabitant of North America, a prophet to his tribe and the compiler of records left by his predecessors, which he abridged and bequeathed to his son Moroni, who deposited them in the place where, fourteen centuries after, they were found under divine guidance by Joseph Smith, the Seer of the latter times. The Latter-day Saints, who accept the Book of Mormon as a translation of the abridged writings of inspired men, believe equally in the prophecies of Isaiah and Jeremiah, of Ezekiel and Daniel, and in the Scriptures of Matthew and Luke, of Peter and John, of James and Paul, and other Biblical authors. To call them "Mormons," therefore, is as nonsensical as it would be to call them Jeremiahs or Daniels, Peters or Pauls. And their religion is no more "Mormonism" than Isaiahism or Ezekielism, Johnism or Jamesism. But as the saints of early days were derided as "Christians," so the Latter-day Saints are mocked as "Mormons," and as the gospel was then commonly called "Christianity," so it is now vulgarly dubbed "Mormonism." The terms are adopted for convenience sake because they are in popular use. I am a "Mormon" because I find in "Mormonism" the only perfect system of religion on earth, in accord with the revelations of God to man, recorded in the Old and New Testaments, in the inspired utterances of the world's great sages, and in the speechless manifestations of universal nature. Truth is harmonious and centrifugal. It is consistent with itself through all ages and in all lands and worlds. A creed which to-day and in America clashes with the

divinely revealed religion of ancient times in Asia, cannot proceed from the source of eternal truth. In the midst of hundreds of differing sects in discordant Christendom, "Mormonism" stands alone as a perfect reproduction of the Church established by Jesus Christ and His apostles nearly two thousand years ago. It has the same form and the same spirit; the same doctrines and the same ordinances; the same officers and the same gifts; the same promises and the same powers. Internally and externally it has every characteristic of primitive Christianity, and it meets with the same misrepresentation and the same persecution. If the Bible is true, "Mormonism" is true. I believe the Bible, and, therefore, I am a "Mormon."

It is the only religious system that professes to have been established by direct divine authority. All the dissenting church organizations in Christendom may be traced to mere human origin. They are the works of men. It matters not whether their founders were good or bad. God had no direct hand in their establishment, for the men who made them did not believe in present revelation. To their minds Deity was dumb to the world. God had ceased to speak to mortals. Jesus no longer communicated His will. Angels made no more visits to this lower sphere. A radical change had taken place in the dealings with men of Him who is unchangeable. Therefore, the churches which they built up were human, not divine.

The established churches, Episcopal and Greek, are but offshoots from the tree of Romanism. If the Romish Church is false and apostate, as they claim, their assumed authority is void; for what they have came from that source, and that failing, they fail with it. Also, if the Romish Church retained the authority of the apostles, it held the power to loose as well as bind, and as it cuts them off, their channel of succession runs no farther back than the time of their disconnection. In either case, then, they have no apostolic or Episcopal authority. The Roman Catholic Church is dissimilar in body and spirit, in form and feature, in doctrine and discipline, in principle, and power, from the Christian Apostolic Church. It has no apostles or prophets. It does not even claim to have present revelation—the great distinguishing feature of a divinely organized Church. Even if its assumption of an unbroken succession from St. Peter were true as to form, it is utterly lacking in the spirit and power that made Peter what he was, and the Pope is not an apostle, but professes to be a bishop. Leaving out of consideration the mummeries and mysticism, the heresies, and absurdities, the cruelties and horrors of mediæval Catholicism, the Romish Church bears no comparison to the organization established by Christ as set forth in apostolic writings. And so whole "Christendom," from the Romish mother to her latest progeny, is man-made, without divine authority, and about as powerless as to eternal salvation as the systems of religion in the

so-called heathen world, all of which contain some truths, some admirable precepts, and many excellent men and women.

"Mormonism" claims to be established by direct divine communication, to hold authority through the personal ministrations of the presiding apostles of the primitive Christian Church—to wit, Peter, James, and John—and to be continued under divine direction through living apostles and prophets, and other officers holding similar powers to those who officiated of old. It preaches the same gospel of redemption through faith in Christ and obedience to His commands. It administers the same baptism—immersion for the remission of sins, after belief and repentance, and confers the same Holy Ghost as a witness of divine acceptance. It enjoys the same gifts of the Spirit, inward and outward—wisdom, knowledge, discernment, unity and communion with Deity; healings, tongues, interpretations, visions, dreams, prophecies and manifestations, angelic and divine. Its members in every land and of every tongue are brought to the unity of the faith. It is one body wherever may be its branches, and is a living, growing, progressive and perfect organism, indivisible and indestructible. It promises to all who believe and obey its teachings a personal testimony of its truth by the power of the Holy Ghost through the laying on of hands. I have believed, obeyed, and received that testimony, and therefore I am a "Mormon."

"Mormonism" supplies a consistent and positive theology, free from the doubts and cavils and speculations of sectaries, because it comes directly from a divine source. While it gives ample scope for individual thought and spiritual development, shuts off no avenue of information, forbids no investigation in any quarter, it maintains a standard of truth which becomes a measure and a touchstone, and a test for everything that may be brought to it. Truth, radiating from all minds and all directions, mingled with any creed or system, Christian or Pagan, focuses in "Mormonism" and affiliates with its principles. It settles the disputes of ages. It puts an end to controversies that have racked the world and confounded the wisdom of the learned. It speaks with no uncertain sound. It utters the voice of authority. It soars into the highest heavens, it penetrates to the lowest hell; it reaches back to the infinite past, it peers into the eternal future, and it is definite in its revealments and doctrines. Dubiety remains not under its influence. Uncertainty is marked upon all the creeds of men—"Mormonism" is certain and conclusive.

The problem of human existence is solved by "Mormonism." Man's origin and destiny and the object of his being are thus made clear, and an impetus is afforded to exertion and improvement. God is literally the Father of the spirits of men. Jesus was the firstborn, and truly we and all mankind are His brethren. He is the world's Redeemer. He was the Only Begotten in the flesh, the "express image" of the Father, the personal representative of

Deity, who is the embodiment of the eternal principles of right and of the uncreated spirit of intelligence, the revealer of light and truth, which are without beginning and without end. Man is capable of advancement into higher spheres until the divinity within him by birth is developed into the fulness of the Godhead, and he becomes one with the Father and the Son. He existed before the world; he will exist after. His future depends upon his present course. Reward and retribution will come to him according to his deserts. As there are grades of human intelligence and goodness, also of capacity and intent to do evil, so there will be degrees of glory or of debasement for resurrected, immortal man, determined by eternal judgment in which justice and mercy will each claim its own.

The mystery of evil, sorrow, and pain disappears in the light of "Mormonism," and their necessity, as opposites to the sources of happiness, appears as an essential part of the divine economy. Contrasts are educators. Without the evil, good cannot be appreciated. If there were no sorrow, there could be no full sensation of joy. And if death were not, life could not be comprehended in its completeness. It is the work of Deity to bring forth order out of chaos, light out of darkness, good out of evil, life out of death. Organization, advancement, exaltation, are in the eternal march of the Gods. Satan is the destroyer wielding the power of death, the active agent of darkness, wickedness, and woe. The progress of the worlds and their inhabitants is a struggle of opposites, the triumph of good being the ultimate effect of the divine plan of redemption. The creation, the fall, the atonement, the gospel of salvation, are all parts of a definite design, in which the free agency of man is not infringed, and the operations of sin are not prevented, but all are made to fit into the divine purpose, and test the capabilities and worthiness of the sons and daughters of God for future conditions in the many mansions of eternity.

The destiny of the heathen; the true eschatology; the condition of those who die in infancy; the work of the living in behalf of the dead; the causes of race distinction; the eternal relationship of the sexes; the family order in worlds to come; the affinities of nature; the eternity of matter; the philosophy of the resurrection; predestination, foreordination and election; the character of angels, spirits and demons; eternal punishment; the relation of faith and works; the efficacy of ordinances; the order of prayer; spiritual forces; communion with the departed; the true Trinity, and many other subjects of endless sectarian controversy are all explained, rationally and convincingly, by the teachings and spirit of "Mormonism."

The system is both spiritual and temporal. It is, therefore, adapted to man in his earthly condition, for he is of a dual nature, the heavenly and the earthly being joined in his being. It directs him as the offspring of God and as a child of man. It places him *en rapport* with the higher powers, and regulates him in all the

conditions of life both public and private. It is eminently practical. It prepares him for the world to come by teaching him how to live rightly in this world. It is an every-day religion. It honors the Sabbath, but does not permit the dishonor of any day or any hour. It teaches him how to live, and thus makes him ready to die. It shows him what to eat, drink and avoid. It cultivates all his powers and attributes, which are every one right when put to their legitimate use, and shows him that intelligence is essential to salvation and is the very glory of God. It influences him as a social being and a constituent of the body politic, and requires of him duty as a son, a father, a brother, a neighbor, a citizen, and a Church member.

It fully recognizes the value and necessity of woman as an eternal entity and a part of perfected man. She is an independent member of the Church, with a vote equal to a man's on all public questions. It teaches that neither sex is complete alone. Marriage is both a privilege and a duty. A woman cannot enter into the fulness of celestial glory in a single state, neither can a man. Perfection reigns in the presence of the Father and "the man is not without the woman, neither is the woman without the man, in the Lord." She is man's helpmeet, not his ruler nor his slave. She is "the glory of the man," because without her he can have no increase in this or in any other sphere. Marriage is an eternal union. Sealed by divine authority on earth it is sealed in heaven, and reaches beyond the grave. * * *

Purity is required of the man equally with the woman. Woman learns that she is to share the glory of her spouse in worlds to come, and must fit herself for exaltation here below. She is encouraged to works of righteousness, charity, and faith, to intellectual and moral culture, to home adornment and family virtue, and to excellence in all the gifts and graces of the gospel, to which she is eligible as well as the man. Revelation, inspiration, and spiritual power are within her individual reach as a "Mormon," and through the holy anointing she has claim upon the heavenly powers according to her faithfulness as a handmaid of the Lord or a mother in Israel. "Mormonism" seeks the elevation, protection, and development of woman, and therefore, as an admirer of the fair sex and a despiser of those who seek pleasure at the risk of their destruction, I am proud to be called a "Mormon."

The Book of Mormon, which gives an epitome of the ancient history of America, and unfolds the origin of its savage tribes, as well as the dealings of God with its ancient peoples and their acquaintance with the law and the gospel, is authenticated by the most conclusive evidence. No book offered to the world as a divine record is so fully and directly supported by unimpeachable testimony of living persons and spiritual manifestations. It is in perfect accord with the Bible, and forms one of the best proofs of the truth of that inspired Jewish record. All attempts to account

for it on any other hypothesis than its purported origin have signally failed. The Spaulding theory has been demonstrated a falsehood by the discovery and publication of the Spaulding manuscript. The object of writing such a book if it were an impostnre cannot be discovered, but when viewed as a divine record its purpose is plain and its value is beyond price. On historical and theological grounds its production is one of the greatest events of this eventful age. If the Book of Mormon is true, "Mormonism" is true. I believe in the Book of Mormon and therefore I am a "Mormon."

Joseph Smith, the earthly founder of "Mormonism," is the most remarkable figure in the Pantheon of the century. Not that he was more than a man, but the tokens of his inspiration, the truths which he brought forth and the work which he accomplished, were above the capacities of any mortal unaided by a higher power. His prophetic gifts are proven by the events of history. His seership was unexcelled in any age. Uneducated, he confounded the learning of the world, and the system he brought forth is to unbelievers the unsolved problem of the times. His doctrines, denounced as new and erroneous, turn out to be ancient and irrefutable, and the spirit and force that accompany their promulgation and acceptance are invincible and irrepressible, and are identical with the influences which attended the ministry of the early Apostles. Wherever they are obeyed, no matter in what land or clime, nation or tongue, the converts bear testimony that they have received the Holy Ghost and a knowledge of the truth. They forsake all things for "Mormonism." Its missionaries traverse sea and land without "purse and scrip" and without earthly reward to promulgate its principles, and its proselytes face reproach and danger and sever the ties of country and of kindred to rally round its gathering place. Joseph Smith was a living witness for God and His Christ, and sealed his testimony with his life's blood. The spirit of truth attests his divine calling. I know that he was a prophet, and, therefore, I am a "Mormon."

"Mormonism" is opposed by the wicked, and its advocates are hated of all men, while their lives are spent in seeking to benefit mankind. If they were of the world the world would love them; they are despised and persecuted, and some of them have been put to death as were their brethren of old. They are perpetually maligned. Every sermon, lecture and rumor spoken against them and their creed, and every article, book and pamphlet published to their disfavor contains either wilful or unintentional misrepresentation. If the truth could be made to bear against "Mormonism" it would certainly be brought into the field. The most corrupt men are its bitterest enemies. It is fought with falsehood, and that is an indication of its truth. It successfully withstands all onslaughts, physical, polemical and legal, and notwithstanding its popular evil reputation and the hostility of all classes in all

nations, I am with it for life or death, and count myself among the blessed to be recognized as a "Mormon."

"Mormonism" inculcates and leads to habits of industry, economy, temperance, chastity, self-restraint, and self-denial. It promotes brotherhood, union, benevolence, and charity. It discourages panperism, but provides for the aged and needy. It makes people self-reliant and self-supporting, and tempers independence with humility. Its discipline tends to order and needful subordination, but never encroaches upon individual liberty. It sustains constitutional law and encourages patriotic citizenship. Its spirit touches the finest chords of the soul and tunes them in harmony with the music of the spheres. It thrills the whole nature with divine emotion and the most exquisite delight. It makes life desirable, and eternal happiness attainable. It brings the unseen world to cognizance as a veritable reality. It is the divine afflatus. It reaches over the boundaries of time, and lifts its possessor into the midst of the everlasting. Old things pass away, all things become new. The eyesight of the spirit is cleared by virtue of its anointing. It is the lamp of life, the fountain of being, the essence of the universe. It is the testimony of Jesus, the genius of prophecy. It is the light of truth, the uncreate intelligence, the Spirit of the Omnipotent God, of whom are all things, and for whom are all things, forever. It is the key to the boundless treasures of knowledge and wisdom, and he who becomes its possessor and expression in a fulness, is made one with the Father and the Son in the glory of perfection.

Limited space forbids an extended statement of the reasons why "Mormonism" recommends itself to the sincere and earnest searcher after saving truth. I have given but a few of them. I was not born a "Mormon," but I became one in my youth at the sacrifice of home and kindred, of position and the regard of friends. I have never regretted, but always rejoiced in my decision to embrace its principles. It has stood the test of more than thirty-seven [now sixty-seven] years of familiar acquaintance in many lands, and comparison and contrast with the various systems of the so-called "Christian" and "heathen" worlds. It satisfies the yearnings of my soul after the infinite, answers the vital questions that spring up in every thinking mind, responds to the pulse-beats of the inner life, and stamps upon the being of each faithful adherent an indelible and all-covering impression of its truth that sinks into the spirit and becomes a part of one's existence. Its prevalence and triumph have been the chief object of my exertions from the day that I was "born of the water and of the Spirit," and while I breathe mortality, when I enter into the life beyond, and when raised from the dead to receive my place and portion in the mansions of the Father, I hope to remain and rejoice in the faith which is blended with my life, and be able to give some intelligible reasons why I am a "Mormon."

THURSDAY. AUGUST 16. 1917.

EDITORIAL.

HEAR ALSO THE OTHER SIDE.

In the Glasgow *Daily Record and Mail* of the 27th of July, this year, appears an exceedingly foolish attack on the Church of Jesus Christ of Latter-day Saints. The assertions made in it have been refuted again and again, but as the Editor of the paper mentioned kindly consented to open his columns for a reply, the subjoined was mailed to him on the 1st of this month. It was published, in part, on the 6th, following:

To the Editor *Daily Record and Mail*:

Sir:—In your esteemed journal of the 27th of July, there is a contribution on "Mormonism," which contains a number of statements, so wild and contrary to truth as to constitute an injustice no less to your readers who want to know the truth, than to the modest and God-fearing community against which the article is directed. Kindly permit me to reply, briefly, in the interest of truth and justice.

On the authority of Mrs. Theodore Cory, the article states that "there have been 27,000 converts to Mormonism since the outbreak of the war, quite half of which have been drawn from the industrial towns and cities of Great Britain." According to this, there have been about 13,500 converts to "Mormonism" in Great Britain since the 28th of July, 1914, when Austria declared war on Serbia.

Now to show how wide of the mark this statement is, let me quote the statistics; they are no secret; they are published every year. In 1914 the total added to the Church in Great Britain, by baptism, was 399. In 1915 the total was 298, and in 1916, 297, a grand total, for the three years, of 994. Your informant is 12,506 in excess of the facts, and that is about the proportion reached by many every time they attempt to enlighten the public about the Church.

And yet we are informed that this assertion about 13,500 British converts is "backed by many American citizens." Who are these American citizens? Would it be possible to obtain their names and addresses so that they could be communicated with?

I cannot believe that any well-informed, responsible American has stultified himself by subscribing to such an absurdity. Nor can I believe that any reputable American has averred, as stated, that girls are being brought into the United States for improper purposes over Boston, Portland, New Orleans, and from Canada, because they are not admitted through New York. That is a

terrible arraignment of the immigration officials in the cities mentioned, and the Canadian officials. It amounts almost to an insinuation that these officials are incompetent, or else in collusion with those who are alleged to be engaged in an illegal and loathsome traffic. How far do the opponents of the Church imagine they can go in their blind fury, before they will have to turn back? Can the enlightened British public give credence to stories so transparent as this? The truth is that the members of the Church, when going to America, are treated precisely as other immigrants. If they have the money required, and are otherwise qualified, they can enter the United States through New York, or any other port. This statement, I believe, responsible officials of steamship companies that are engaged in the transatlantic traffic can verify.

The statement that follows can but be characterized as fantastic, or grotesque. It is to the effect that "very few German or Austrian women have been captured" because "of the very firm attitude taken by the Kaiser," who, "from the day war was declared," sent forth the edict, "No Mormon missionaries to be allowed in the Empire." Whoever furnished this information seems to think that Germany and Austria are one empire with one Kaiser, and that whenever this potentate issues an edict in Germany, the Austrians render immediate obedience. But this apparent ignorance of geographical or political conditions may be due to carelessness in the composition and should, perhaps, not be taken advantage of in a controversy. There is another point of greater importance. A definite statement is made purporting to give to your readers the information that an edict was issued by the Kaiser the day war was declared, banishing the "Mormon" elders, and as a result only a few converts have been made in Germany and Austria—all of which is fiction, without a vestige of fact to rest on.

Where does the writer of the article get his information concerning missionary work in Germany and Austria? Is he corresponding with anybody there, during these times of war and censorship? Here, at the headquarters of the European mission, we have absolutely no information regarding the mission in Germany. We do not know whether the converts there are many or few, or none. In Austria we have had no missionaries for many years. Where, then, did your informant obtain his alleged data? He is to be complimented on his fertile imagination.

The writer then has something to say about an alleged "plan" of "Mormon" elders, in pursuance of which they search out grief-stricken women and persuade them to go to Utah to become plural wives.

There is not one word of truth in this. The "Mormon" elders do not call especially at homes where the men are away. They hold their regularly appointed meetings, where everybody is welcome. When they go out to distribute religious tracts, as they do

sometimes, they call at every house in the street where they happen to be, and they have no knowledge of the people whom they ask to accept a tract. They distribute their gospel literature, as representatives of the Salvation Army circulate "War Cries," with the difference that their tracts are free of cost to the receiver. This is the truth, and it can be corroborated by thousands of witnesses, if necessary.

I presume, however, that the main point in the article is that which relates to polygamy. That is what is relied on to keep the fires of prejudice and hatred burning. But, fortunately, the assertions made on that subject are as wide of the truth as are all the others. The Church of Jesus Christ of Latter-day Saints has nothing to be ashamed of, nothing to conceal, on that account. It stands before the world as pure and clean as any religious body in existence, notwithstanding the persistent attempts to stain its character by those who do not hesitate to bear false witness against their neighbors. You cannot stain the sun by slinging mud at it. We do not need to appeal to such "prominent" lawyers as Hans Peter Freece; nor to novelists who seem to be unable to distinguish between facts and fiction; nor to the rabble that cries, "crucify!" whenever the chief persecutors give the cue. We have testimony on our side that every honest man and woman must accept. Let me refer to a few facts.

Some years ago a representative of the London *Times* went to Utah to investigate the social and moral conditions there. He spent several weeks in Salt Lake City and other cities and settlements. He associated with all classes of people and studied every phase of the so-called "Mormon" question thoroughly. And then he sent in his report. It was not printed, however, because it was different from what was expected. Had the reporter been able to corroborate the gruesome stories on which credulity feeds, his report would have been published all over the United Kingdom, and the British Government would have been justified in interfering with our missionary work. But the stories were found to be untrue, and therefore nothing was done.

It must not be supposed that the British Government has been inactive, or indifferent, to the question of "Mormonism." On the 8th of May, 1911, Mr. Winston Spencer Churchill, Secretary of State for Home Affairs, in reply to a question in the House of Commons, made this statement:

"I am not yet in a position to state the full result of my inquiries with regard to Mormon propaganda in this country and America, but I have not so far discovered any ground for legislative action in the matter." On the 22nd of May, 1914, Mr. Churchill directed that the following reply be given to a letter of enquiry:

"No official report has been published, but the extensive inquiries which were made did not reveal any grounds for legislative action." This is testimony that cannot be impugned successfully.

In the Congress of the United States, too, the question has been thoroughly considered. Opponents of the Church in America brought up the common charges, and demanded the expulsion of Senator Reed Smoot from the Senate. A committee was appointed to investigate. Witnesses were called. Literature was examined. All that could be done was done to find out the truth, and the investigation extended over years. The outcome was that Senator Smoot was retained in the Senate by a majority vote of that body. He is still in the Senate, and one of the recognized leaders of the Republican party, while some of his chief opponents are "dead as doornails," both politically and socially. And not only that, but now there is one more member of the Church, Judge William H. King, in the Senate, unopposed and welcome in the deliberations of that body. Can any sane man or woman believe that if the Church were a criminal organization, her leading men would have a standing in the government councils of the United States? There is Dr. James E. Talmage, an Apostle in the Church, and also a recognized scientist and a member of the Royal Society of Edinburgh. Would he have a standing among the educators and scientists of the world if the Church he represents were the home of immorality?

We appeal to such facts, and we ask all the world for a candid hearing and a fair investigation.

I must leave unnoticed the "sad" story of a young girl in an English factory town, until particulars are furnished. As given, it bears every earmark of poor fiction.

There is nothing in "Mormonism" but what is pure and good. The elders of the Church preach repentance of sin, and forgiveness, through the atonement of Christ, to all who will obey Him. They proclaim the coming of the Kingdom of God in power and the redemption of the human race from all the evils which now beset men, if they will but receive our Lord and Savior as their supreme King. This is "Mormonism." It lives because it is the truth. It will live for ever, because it is God's work, not man's. It is destined, like the little stone in the dream of Nebuchadnezzar, to fill the world with peace, truth, brotherhood, and righteousness.

GEORGE F. RICHARDS,
President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

MEN wonder why we have suffered and been persecuted so much in the past. I think it was partly because of our hardness of heart. Not that the men who persecuted us were justified in so doing. They were tested and tried, the Lord left them their agency, and they brought themselves under condemnation because of their conduct; but we never had anything descend upon us as a persecution or scourge that has not been intended for our good.—GEORGE Q. CANNON, *Journal of Discourses*, Vol. XV., p. 119.

"MORMONISM."

THESE self-explanatory paragraphs are copied from the Glasgow *Daily Record and Mail* of August 8th, this year:

"Sir—The last time Mrs. Theodore Cory, otherwise known as Winifred Graham, tried to damage the Church of Jesus Christ of Latter-day Saints, she was asked for proofs, but, like a lot more, she would not answer. As to the elders going to grief-stricken women and trying to get them to go to Utah, it is untrue. That they entice young girls is also untrue.

"I have friends of my own who went to Utah, and their sweethearts went after them and got married, and there are plenty more who have done the same.

"I am not a Mormon myself, but give honor where honor is due. I can say that I never met a better class of people in my life, and the elders are the true soldiers of Christ, who leave their homes and wife and children or fathers and mothers and come thousands of miles without purse or scrip.

A. B. M'GOWAN."

LADY MISSIONARIES AT WORK.

READERS of the *Star* are aware of the fact that in the various conferences in this mission, some of the sisters belonging to the Church have kindly consented to do missionary work in their respective districts, as time and circumstances should permit, and that they have been set apart for such work. The Lady Missionaries, as they have been called, visit Church members and friends, to bring to them such words of comfort, encouragement, instruction, or edification as may be needed. They endeavor to explain the gospel principles to those who are willing to listen, and they distribute religious tracts wherever they find anybody who desires information concerning the tenets of the Church. They take part in the public meetings of worship of the Saints and bear their testimonies whenever called upon to do so by those who preside. Most of them have very little time to spare for such work, because they are engaged in their daily occupations at home or in the various places of business. Some of the sisters may have proved dilatory and become somewhat indifferent, but others have been faithful in that calling, as they are in the performance of every other duty, and the general result has been encouraging.

President Eben J. Robinson, of the Leeds conference, sends a letter to the *Star*, in which he gives encouraging facts and figures concerning the work of the lady missionaries in that conference. It is hoped that these figures will encourage others to more faith and diligence. The letter follows:

"There is no doubt that the special Lady Missionaries through-

out the British Mission are doing a great amount of good. Our report for the Leeds conference for July is only one out of many which will support this statement; yet a brief summary of the same will clearly indicate the potency of the new movement.

"Thirty-nine missionaries have been set apart in this conference. Of this number, thirty-three contributed to last month's report. The items which are most interesting are in relation to the month's tracting. One hundred and fifty-nine hours were spent tracting, in which time 5,543 tracts were given away from door to door, and 564 otherwise.

"The other items show work in other required directions to a corresponding degree. Some of them are as follows: Hours spent visiting investigators, 94; visiting saints, 162; attending meetings, 526. Number of answered calls while tracting, 2,475; invitations in, 34; investigators visited (not tracting), 51; and 264 gospel conversations in 148 hours. There were also 106 pamphlets given away, and many books and pamphlets loaned. Many of the missionaries are Relief Society teachers as well, which accounts for the report of 105 saints' homes visited. When to this array of figures are added 391 meetings attended, of which 51 were open-air, the degree and variety of service is made manifest.

"The merit of this work, of course, should be based upon the average amount of work accredited to each individual called, rather than upon the brilliant work of the exceptions. A few of the sisters have been exceptionally active here. One of them has to her credit seventeen hours of conscientious tracting, in which six hundred and sixty-six tracts were distributed. Another sister had fourteen invitations in during ten hours' tracting, which is an exceptional thing for this part of the country. But even the averages for so large a number are praiseworthy. They are to this effect: Hours spent tracting, 5; visiting investigators, 3; visiting saints, 5; attending meetings, 16. For each missionary there was an average of 75 answered calls, 1 invitation in, 2 families of investigators visited, and 4 hours spent in conversing upon the gospel. There was also an average for each of 3 pamphlets given away, 168 tracts from door to door, and 17 otherwise.

"With such an average, we can have no doubt that a testimony of the truth is being rapidly spread throughout the country. No one feels the benefit of the work so much as those who are zealous. No one feels disheartened save those who are not zealous."

Do what you feel to be right; say what you think to be true; and leave with faith and patience the consequences to God.—F. W. Robertson.

TRACTING IS NOT IN VAIN.

THE subjoined letter, which was received by Elder Hugh S. Latimer some time ago, from a gentleman to whom he had handed a gospel tract, has been sent to the *Star* for publication, with the consent of the author of it. It shows that those who are engaged in the work of the Lord should not be weary of well-doing, but they should sow the good seed of truth at all times, because they do not know what the results may be. This is the letter:

"You first met me, if my memory serves me right, last Thursday noon, on Queen's Road, Sheffield, and placed into my hand a small leaflet setting forth the aims of the Latter-day Saints. After a slight conversation we parted. To say that I read what you had given me as soon as your back was turned, would not be true, for I did nothing of the kind. I simply put it into my pocket and pursued my way, and my way was out of Sheffield, down south.

"Pursuing my way towards my objective, which was Nottingham, I passed through Dronfield and, ultimately, came to Chesterfield, commonly called the Town of the Crooked Spire, because the steeple of the parish church is twisted.

"I thought, as I gazed on that steeple, that it was, in a sense, symbolical of the gospel preached in some places of worship, which also is twisted and contorted to suit the passing hour, and has lost its virility and power to bring the real sinner to look upon his spiritual welfare as more vital, more pressing, than anything temporal.

"Putting my hand into my pocket, I pulled out, accidentally, with other papers, the pamphlet given to me by you, and as I was tired I sat down on a seat in that old church-yard and casually gazed at the first page.

"'Latter-day Saints! Oh, yes!' I muttered to myself; 'a new name for Mormonism, a creed in which the first verse of the first chapter advocates plurality of wives, and so forth. Preaching Christianity, to attain objects more worthy of paganism! Such was my opinion until I began to read, but after reading on, I felt my former opinions slipping away from me, one by one, until, at the close of the paper, I got on my feet and pursued my journey, pondering on this new message, for it was indeed a new revelation to me.

"'If,' I argued to myself, 'these people calling themselves the Latter-day Saints do really believe and practise what is printed here—a very message of hope and repentance for all sinners—how can I reconcile my former opinion of them with the present?'

"Gradually the fog lifted, and I began to see a little light. In the old days I had always listened with a certain amount of approbation to the men of all creeds, who ran down the followers of the Latter-day Saints. I know now that I had been looking through the wrong end of the telescope; in other words,

I had given judgment before I had heard the other side. If this small pamphlet in my hand was anything, or gave any message at all, to the submerged in sin, it was that of mercy and love alone.

"What struck me most of all in this appeal by the Latter-day Saints for more communion with them in their endeavor to lift the sinner from his, or her, slough of despondency and despair, was its clarity and earnestness of expression; in other words, it gave the pure, undiluted word of God.

"I looked in vain for all that suggestiveness, that tendency to corruption, that had been forced upon me as appertaining to this Church.

"Again, why did their elders come over here from America, except from purely altruistic reasons? Did they leave their home-ties and all that was dear to them, simply to preach a gospel that would not stand analysis? It was impossible if I read that pamphlet right, it was the pure, undiluted word of God, bereft of all embroideries, given in its entirety, promising forgiveness for repentance, and a glorious spiritual reward for the victor in the battle against sin. If any one had told me that I should be holding in my hand literature respecting the Latter-day Saints, and, what is more, regarding its contents with reverence and sympathy—again I say, if any person had told me, even but a few days ago, that such an occurrence would have befallen me, well, I should have smiled. Yes! for of all situations, that would have seemed to me the most grotesque.

"In a slight digression I must tell you that when you first accosted me, I was a Secularist, a thorough out and out unbeliever in all things spiritual. I had grown sceptical of these parsons who monthed their sermons in the pulpits one day in the week, to pursue in the remaining six a life of materialism and indulgence. Mark you, I am speaking generally. No doubt there are good men in every denomination, but it has been my misfortune simply to bump against the grafters.

"I have read Renan, Ingersoll, Bradlaugh, Herbert Spencer, Henri Bergson, Voltaire, Darwin, Huxley, and many others, but although I got a long way on my journey, I inevitably reached a cul-de-sac and had to retrace my steps.

"In conclusion, I will not say that I am converted, but this I will say, from the bottom of my heart, that if such a conversion does arise, I shall owe it wholly to that small leaflet you gave to me. The simplicity and directness of its appeal to man's better nature are simply great, and rest assured of this, that I shall at all times have a warm and very lasting regard for all those who give their life in practising and preaching what it contains. I have written the above in a state of mind that does not tend to clearness of expression. I am so impressed with the message that you and others similar to you bring to the outcast and lost, that I think words of commendation from such a man as myself would be an impertinence."

NOT FORGOTTEN.

[LINES to a motherless boy, written by a sister of the York branch of the Church.—ED.]

'Tis just when we feel we're forgotten,
And all things on earth we hold dear
Are snatched by a hand that's remorseless;
'Tis then that the angels draw near.

O'ercome by our inward emotions,
We fail their soft whispers to hear;
Their silent and gentle love-tokens,
We heed not, through turmoil and fear.

'Tis just when the heart feels so lonely,
When friends, long forgotten, are dear,
And once more we long for a handshake;
'Tis then that the angels draw near.

At night, amid stillness and silence,
Soft whispers are heard through the air;
They tell of the new friendships forming,
Our joys and our sorrows to share.

—E. M. B.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, July 28th, 1917, two persons were baptized at Blackhall Rocks, near Hartlepool (Newcastle conference), by Elder William Derbyshire (local), and confirmed on Sunday following by Elders Derbyshire and George W. Perry.

DIED.

STEVENSON.—Sister Elizabeth Ann Stevenson, of Nelson (Liverpool conference), from the bursting of a blood vessel, on July 12th, 1917. Deceased was born on May 24th, 1878, at Tyldesley, Lancashire, England; baptized on the 23rd of June, 1907, at Burnley, England, by Elder David R. Tolman, and confirmed the same day by Elder Thomas G. Lambert.

CONTENTS:

Why I am a "Mormon"	513	Lady Missionaries at Work	524
Editorial:		Tracting is Not in Vain	526
Hear Also the Other Side	520	Poetry: Not Forgotten	528
"Mormonism"	524	From the Mission Field	528

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.